M 101 563 does not exclude the possibility of a distant kinship, but the present state of our knowledge makes the solution to this question impossible; for very close resemblances may be explained by a common origin as well as by a period of living in close contact, and differences may be due to diverse origins [5] or to a temporary separation at a certain point in history.

P M 101 563 144 A considerable number of Pygmoids or Pygmiforms (1) (Batswá, Jǒfe, Balúmbe, Bilángi, Boné) are to be found scattered among the Nkundó. They share a community of social and economic interests with their "masters." The Botswá belongs to his master and depends on him, but he is not, strictly speaking, his slave. His master not only has rights over him; he also has obligations to fulfill. Most of the Pygmoids are to be found in the western part of Nkundó territory; in the east they are very rare.

1. This name was proposed by Father Schebesta, op. cit., p. 170.

M 101 173 The Nkundó-Móngo came from the north or northeast, while the Mbólé claim to have come from the northwest, and the Bakutu from the west. (2)

2. See my study, previously cited, passim.

M 101 A word should be said about the name of these people. Ordinarily, we call them the Nkundó-Móngo. The first of these names is used in the west and in the south, the second especially in the north and in the east. The Elánga of the Losanganya region are called the Mongo éâ Lolo, or the Upstream Móngo, by the peoples to the west of them. Foreigners call all these peoples, including the Nkundó, the Mbólé, the Bakutu, etc., by the name of Móngo. In literature one sometimes encounters the name of Lolo or Balolo. (3) But, as we have seen, lolo is not a proper noun but simply the word meaning "upstream"

3. For example, the name of the Protestant mission of the Lulonga is "Congo Balolo Mission."